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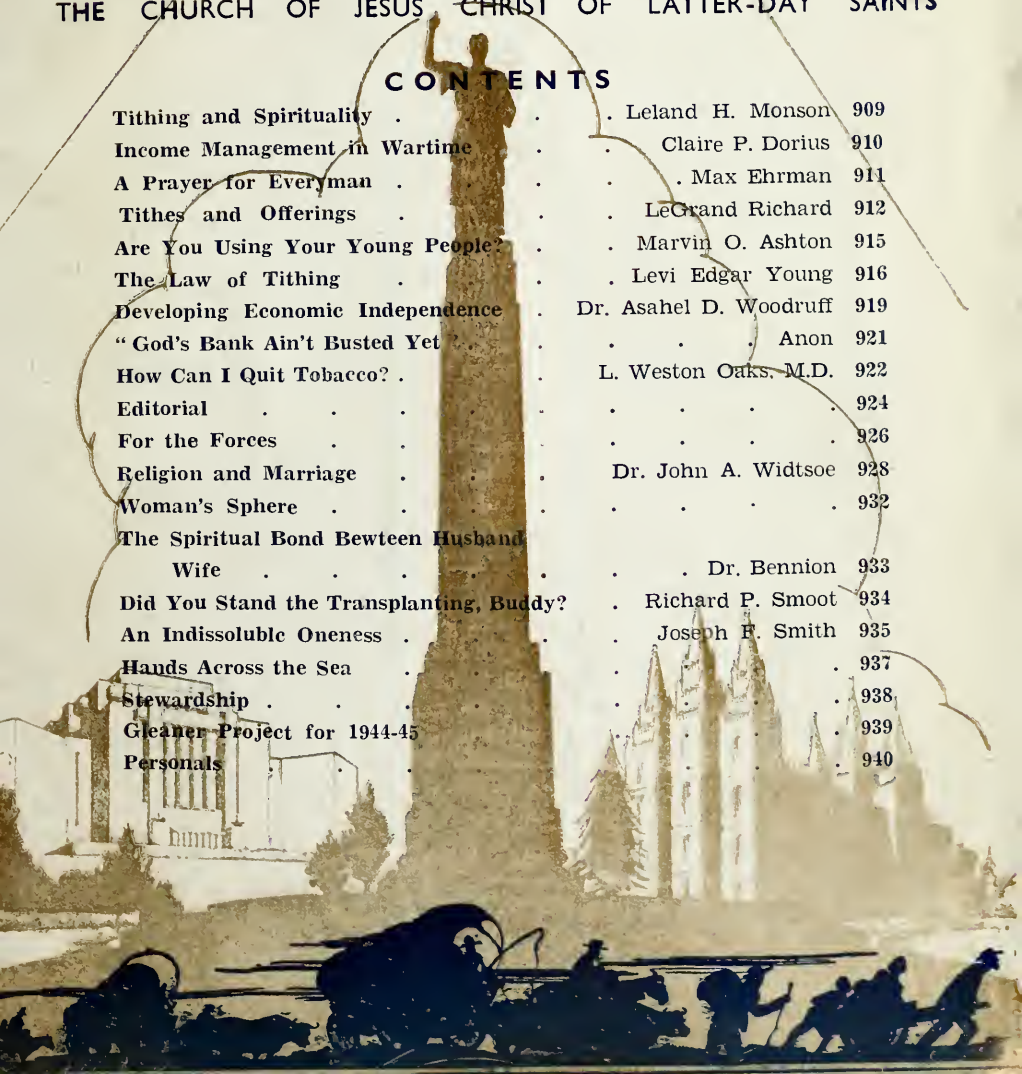

TO

PRESIDENT HEBER J. GRANT

OUR BELOVED LEADER

THE BRITISH MISSION SENDS

GREETINGS

on the occasion of his 88th birthday

"We thank thee O God for a prophet,
To guide us in these latter days."

THE

"MILLENNIAL STAR"

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TITHING AND SPIRITUALITY

PAYING tithes and offerings will aid in the development of spiritual qualities which will be of ever-lasting benefit to the tithe payer. These spiritual qualities are attributes of character which promote our eternal welfare in the celestial kingdom of God. Specifically, they are altruism, honesty, justice, and trust in a divine power.

The payment of tithes and offerings assists in eradicating cupidity or greed from our characters. And we must remember that cupidity is one of the besetting sins of our day. It is responsible for the turmoil and convulsions we see in our war-torn world.

Ruling the empire of ourselves in this respect creates within us a finer appreciation and application of the doctrine of the brotherhood of man. He who will sacrifice financially to aid the poor, to build churches and temples, to assist in spreading the message of peace on earth and good will toward men in creating a genuine spirit of love of God and man with himself. And this attitude is altruism supreme.

The second spiritual quality which is developed by paying tithes and offerings is an antidote for the duplicity and dishonesty which honeycomb modern civilization. Centuries ago Malachi, for the purpose of encouraging his people to pay their tithing, asked, "Will a man rob God?"

Undoubtedly, he recognized that if he could promote loyalty and devotion to God in his people, he would provoke the likelihood that they would deal honestly with their fellow men.

Justice or equity is a third spiritual quality developed in us by the payment of tithes and offerings. He who pays his tithes and offerings knows that he contributes his share of the operating costs of the church. He says to himself, "I am not willing to partake of the blessings of the church without assuming my share of the expenses." Moreover, when we pay our tithes and offerings, we become participants in spreading the gospel of Jesus Christ to the nations of the world, and in building temples for the purpose of bringing exaltation to the living and to the dead. Learning to shoulder our part of the burden, we develop consideration for others, which is a basic quality of justice.

Finally, an honest tithe payer learns to place implicit confidence in God. The widow who gives of her mite knows that God will provide of his abundance, of his wisdom, and of his power. And this assurance develops in her a closer relationship with God. Such a relationship makes it possible for her to pray with greater earnestness and sincerity. Surely this reliance upon God, this genuine faith, develops a spiritual buoyancy that is elevating.

—"Improvement Era"

INCOME MANAGEMENT IN WAR TIME

by CLAIRE P. DORIUS

"Thrift is no longer a private virtue. It is a patriotic duty." Anon.

MOST of us have been trained to think that the word **income** is measured always in terms of money. Howard F. Bigelow in his book "Family Finance" gives a much broader view to the meaning of income. In the terms of Bigelow's real income, our attention is drawn to a sense of appreciation for the goods and services that are available for our use. Have we been taught, and are we teaching our children to gain real satisfaction from a well-ordered home in which one can find equipment wisely chosen, some good furniture and furnishings, fine books and magazines, with a few good pictures and opportunities for some of the best in music? Real income may also include the capacity to enjoy a beautiful sunset or a walk along the countryside. This type of income is not of course a money income. Our enjoyment of the opportunities and goods that come to us grows out of the training and development we received in our childhood. The writer recalls a visit to a certain home in which money had been spent lavishly. The materials and furnishings were in beautiful colour harmony and arrangement, but the rooms did not contain one single book nor magazine, and not a musical instrument. Even the flower arrangements were all artificial. This might serve as a perfect example of money income with no appreciation or understanding of real income.

We must not, however, forget the fact that the wise use of money income is essential to a successful family life. An unwise expenditure of the money available often leads to frustration and unhappiness. The feeling of financial security is a great factor in the building of a satisfactory home. The present emergency demands have brought drastic changes in the consumption pattern of the American people. Many families on fixed incomes are having to do some very careful planning in order to make it possible to buy bonds, pay taxes, and keep up long-time investment obligations, and provide adequately for family members.

Postponement of spending for certain items until the post-war period is vital for controlling inflation. The family budget is more than ever important to-day as an effective tool by which to adjust to the new war economy. Let us be careful to make that budget simple, convenient, flexible, and adequate for essential needs. In drawing up the blueprint for the budget in war economy, the most important things must come first. Therefore, at the top, taxes and savings will be recorded. Next will come the allotment for food, followed by all other necessary items in order of importance. Many families are shifting to moderate or low-cost diets. If we follow the diets recommended by the Bureau of Home Economics, there need be no significant sacrifice in adequacy.

Much friction in married life over the question of money can be avoided if the husband has a broad viewpoint regarding it. He should not believe that the man alone earns the income, but rather that the wife's services in the home enter rightly into the financial equation. The husband's salary or income should be regarded as a product of mutual effort, and its management, a subject for joint consideration and administration. Had this plan been followed universally, some mothers who have gone into war jobs, leaving their small children to care for themselves, would no doubt have preferred to assume the home responsibilities as their contribution to the war effort.

The use of money in wartime presents special problems. Many families have more money available now than ever before. It is a temptation to buy new clothes and furnishings that one has forgone in the past because of a lack of money. But we are being told constantly that it is patriotic to buy only what we actually need. The pre-war dress

which hangs in the closet will clean better and look prettier than the one that is displayed in the shop window. We must learn to make over our clothes and keep those we have in top repair. It may be difficult to have more money than you have ever had before and be so restricted. Remember that boys and girls won't be in such great demand for jobs when the soldiers come home. Savings put away now for the future will come in handy when they are badly needed.

Why not urge the young people to assume more of the family's financial responsibilities with some of their extra earnings? Perhaps some debts incurred for John's or Sally's education are still unpaid, or there may be more payments yet due on the mortgage on the home. Bills for the doctor and dentist maybe worrying the head of the household. By taking the advice of the family doctor—wearing the proper amount of clothing, observing sensible habits, and providing well-balanced diets, we can keep the expenditures for medical services at a minimum.

Ellen H. Richards, the founder of home economics education, once said, "There are to-day many temptations to spend for things attractive in themselves but not necessary to effective living."

Relief Society Magazine

A PRAYER

by

Max Ehrmam

O LORD, let me do my work each day and if the darkened hours of despair overcome me may I not forget the strength that comforted me in the desolation of other times.

May I still remember the bright hours that found me walking over the silent hills of my childhood, or dreaming by the margin of a quiet river, when a light glowed within me, and I promised my early God to have courage 'mid the tempests of the changing years. Spare me from bitterness and from the sharp passion of unguarded moments. May I not forget that poverty and riches are of the spirit. Though the world know me not, may my thoughts and actions be such as shall keep me friendly with myself.

Lift my eyes from the earth and let me not forget the uses of the stars. Forbid that I should judge others lest I condemn myself. Let me not follow after the glamour of the world but walk calmly in my path.

Give me a few friends who will love me for what I am and keep ever burning before my vagrant steps the kindly light of hope, and though age and infirmity overtake me, and I come not within sight of the castle of my dreams, teach me still to be thankful for life, and for memories that are good and sweet; and may the evening's twilight find me gentle still.

Relief Society Mag.

TITHES AND OFFERINGS

Address delivered at the Thursday afternoon session of the 114th annual general conference, April 6, 1944, in the Tabernacle.

BRETHREN, I feel that this is a wonderful privilege to be associated with you fine men, leaders in Israel, and the better I become acquainted with you, through my visits to the various stakes of Zion, the more I feel the strength of this great church. As long as I can recall, the church has meant more to me than anything else in the world. I have always rejoiced in the words of Isaiah when he told of a day when a marvelous work and a wonder should come forth among the children of men, and there has never been a question in my mind but what I have been privileged to live in that day, and this is the work to which the prophet referred.

It seems to me that there has never been a time when the church was achieving such fine results as at the present time. Recently I heard a statement purported to have been made by one of our worthy patriarchs in his eighties. One of his friends asked him if he would not like to pass on to the other side, calling attention to the fact that his wife had already died and that many of his friends were there, and he replied, "I should say not. I have lived to see the Lord accomplish so much in my lifetime, I would like to remain as long as I can and see what else he is going to do. I have always believed in the words of the prophets, and I believe they will all be fulfilled, literally, as the Saviour has indicated, and that we are engaged in the greatest movement this world has known since the days of the Lord and Saviour Jesus Christ."

To me, one of the greatest accomplishments in the church is the marvelous faith of the Saints as evidenced in the payment of their tithes and their offerings. Sometimes we look upon this as merely a temporal matter but it is a marvelous gauge of faith. In the third chapter of Malachi, the prophet indicates that the Lord would send his messenger to prepare the way for his coming and there is a very peculiar thing: that entire chapter, relating to the preparation for his coming, deals with the calling back of Israel to the remembrance of the Lord in their tithes and their offerings, indicating that the whole house of Israel had departed from him in this great commandment. So far as I know, there was no religious body in the world observing the law of tithing when that great law was revealed again to the Prophet Joseph Smith. In my position I am privileged to know of the faith of the Saints in the payment of their tithes and their offerings, and the great increase evidencing their faith is a marvellous thing to me.

We take the report to our meeting with the first presidency weekly, and when President Grant is there, and the report is handed to him, he invariably remarks, "Isn't it wonderful!" And it is wonderful because it evidences the faith of the Saints in the work of the Lord who plants in the hearts of his people a love for the work so that it makes it easy for them to pay their tithes and their offerings. I am sure we all rejoiced this morning in the wonderful report read by President Clark, and I find myself trying to look into the future and visualise what may yet be accomplished by the church through such faithfulness.

ABOUT two years after the church was organised, the Lord gave a revelation to the Prophet Joseph in which he indicated that Zion was to increase in beauty and in holiness; that her borders were to be extended; that her stakes were to be straightened; that Zion was to arise and put on her beautiful garments. In the hands of this body of men rests the responsibility of that great achievement, and I feel that Zion is increasing in beauty and in holiness.

In my work with the young people of the church, I feel proud of the marvellous things they are doing in the midst of the

temptations surrounding them to-day. I am proud of the work that is being done in the stakes of Zion, in the wards throughout the church, and I believe that this church is literally fulfilling its great destiny. We should realise, brethren, that ours is the responsibility to carry on. I think of these words so often, for Zion must increase. It must extend its borders. It must strengthen its stakes. There is no backward trek in this church, and every man called to responsibility of leadership ought to be sure that the work under his direction is being strengthened, that as the years come and go, each year finds us farther along the way, and that we are not slipping in the great responsibitlity that is ours. When I try to visualise the accomplishments of the future made possible through the continued faithfulness of the Saints in the payment of their tithes and their offerings.

My father, Elder George F. Richards, has referred to the great missionary work of the church. When this great conflict is over and our young people return to us, I hope the church will be able to carry on a missionary movement such as it has never known and such as the world has never known, because I believe there are many who are honest in heart waiting to know the truth.

When in California recently, I heard of an experience of one of our brethren. He went into a bookstore to purchase "The Life and Travels of Parley P. Pratt," one of the early apostles of the church. He had previously ordered this book and while he was looking at it, a distinguished gentleman a former vice president of one of the largest banks of Los Angelos, stepped up to him and calling him by name said:: What are you buying?" He replied, "A church book." "Is it interesting?" "Surely it is interesting." "Well, I belive I will buy a copy." "No," said the good brother, "if you will promise to read it from cover to cover, I will give you a copy." He made the promise—took the book home. That was on a Saturday afternoon. He commenced reading the book that evening, and he couldn't put it down. He stayed up all night and read it through, and Monday morning he was at the brother's office door when he arrived, to tell him that he had been figuring for some time that he ought to do something in a religious way; that he had gone in and out of various churches but seemed to come out as empty as he had gone in and thought it was all his fault. But he said, "I was fascinated by that book. I believe every word that is in it. But why have you kept these things from us? Why haven't you told us these marvellous things that the Lord has done?"

WE called a prominent attorney, a recent convert to the church, to speak in one of our conference meetings in Los Angeles when I was serving as president of the stake, and I said to him, "Will you tell this congregation what there was about Mormonism that appealed to you?" And he stood up and in a rich voice said, "If you have hunted for something all your life and you couldn't find it and you therefore decided it did not exist, then you just happen to stumble onto it, you do not need anybody to tell you that you have found it, do you?" He said, "That's what I found when I found Mormonism. The thing about it is, that the more I learn, the greater it seems to be."

Through the continued faithful payment of tithes by the Saints, it should be possible to provide the branches of the missions with suitable places in which to meet, which will be a great help to the missionaries in their work. Sometimes I feel that the development of the raido is primarily to make possible the preaching of the gospel to every nation, kindred, tongue, and people before the end shall come, as the prophets have declared. I believe the Saviour must have visualised this when he declared the message should be proclaimed from the housetops. This is our responsibility, and the church must not fail.

Tithes and Offerings contd.

Then there is the great temple work of the church. We have, as you know, recently completed a temple in Idaho Falls and have acquired land for two temples in California. While in Europe years ago, I heard President Joseph F. Smith tell the Saints there that the day would come when temples of the living God would dot that whole land of Europe; and I look to see, through the tithes of the faithful Latter-day Saints, temples erected all over this world where the Saints of God are gathered.

Another of the great achievements of the church, causing it to put on its beautiful garments, is the welfare programme way in our production programme, I dare say much farther than many had anticipated. President Clark made that clear in his report this morning. In a welfare meeting in one of the stakes recently, the president of the stake turned to me and said, "Bishop, any day you want to treble our assignment, we will accept it and deliver it to you." Such a spirit as this should enable us to care for all our worthy members, and to remove them from all forms of public relief, and thus become a light unto the world and an ensign to the nations. I am sure the Lord will provide the resources to do this through the faith of the Latter-day Saints.

NOW, I would like to add a few thoughts on the practical phases of tithing. I want you to know that I believe the Lord has in mind to reward adequately every Latter-day Saint for his faithfulness. In the third chapter of Malachi the Lord promises to rebuke the devourer and open the windows of heaven. What a marvellous promise! Then in answer to their disputations he tells them that he will prepare a book of remembrance and when he comes to claim his jewels "then shall ye return and discern between him that serveth God and him that serveth him not."

When I was in a stake of Zion recently, a good brother asked me a question about paying tithing. He said, "I pay my tithing on that which I draw out of my business to live on. Is that right?" "Well," I said, as I am able to read between the lines, "I would imagine that you have accumulated an estate worth at least a hundred or a hundred and fifty thousand dollars." He said, "You are right, Bishop." I said, "And that to date is untithed. If you were to die to-night, would you like to pass that estate on to your wife and children knowing that you had never tithed it?" He said, "I never thought of it quite that way before."

We have many inquiries at our office, constantly, about the matter of deducting taxes, income taxes, etc., before paying tithing, and we are told that in some cases the Saints are advised to do this, by their bishops. I think the bishops are being pretty liberal with the Lord's money. Taxes are no different from what they have always been except in amount and manner of payment. We have never expected to pay our taxes out of the Lord's tenth. That is what we are investing in the future security and freedom and liberty of the great nation in which we are privileged to live while our boys are out on the battlefield.

For some time I have felt that some farmers do not figure their tithing the way I think it should be figured. One good farmer said to me, "Bishop, I know just how to figure my tithing. I have a jar in my kitchen cabinet and every time I sell anything I put a tenth of it in the jar, then I pay it for tithing." I said, "Is that all you pay?" He said, "Yes, isn't that enough?" "Well," I said, "your brother who lives up here a few miles earns a hundred dollars a month and pays ten dollars tithing; he buys his groceries, his milk, his meat, and his eggs with the money he has left after paying his tithing. Should a farmer not figure his tithing on all he consumes and his surplus and the gain of his land?"

I pray God to bless you, brethren. I am proud of your faith. I think it is marvellous in the sight of the Lord, and I leave you my love and blessing and pray that the Lord will bless the good people over whom you preside for their integrity, in the name of Jesus Christ. Amen.

ARE YOU USING YOUR YOUNG PEOPLE

By Marvin O. Ashton

OF THE PRESIDING BISHOPRIC

SOMEONE has wisely said, "Youth for action, age for wisdom." This is very true, and it is also true that there is no substitute for experience, but you will not function one hundred per cent unless you call into your councils the young people. Have your ear to the ground and be sure you hear distinctly the patter of their feet. Don't forget what youth has done for the world. We need the inspiration of the red corpuscles of their blood. Invite them into your councils. If you want to get into a rut, keep away from close contact with your boys and girls. "The only difference between a rut and a grave is that one is deeper than the other." Have the youth at your elbows when you do your planning, and let them execute the plans with you. The problems of the youth have probably never been so great as they are today. If ever they needed the hand of older people on their shoulders to guide them, it is now. One of the wisest things said by the Prophet was, in effect, "Teach people right principles and let them govern themselves.'" And don't forget for a minute that this philosophy applies to youth. Let them govern themselves. Let them feel they are directors in your ward or branch corporation. The corporation needs the vision and, if you please, the vitality and spunk of the youth. Let us, who are not so young as we used to be, and we mean emphatically those of us holding positions of presidency and leadership in this Church, keep the youth close to us. The young need the experience of the older folks, but, we equally need the vision and viewpoint of our children.

PLEASE keep in mind that one of your major responsibilites is the youth. It is largely true that if you take care of the youth, you take care of all.

Lest there be some who haven't heard the following story—may we repeat it. It so well clinches this philosophy, we'll risk being on the side of triteness in hope clarity will overcome it. This story has been very aptly used by Bishop Richards:

The father wants to read the newspaper, but he is disturbed by his inquisitive son who is demanding his attention. The father has a bright idea and decides to occupy the boy's attention another way. He rips from a magazine a page on which is a map of the world. Thinks he, "I'll make a jig-saw puzzle of the map of the world, and while this lad is laboriously putting it together, I'll have an hour of peaceful bliss reading the news." A pair of scissors is brought into play and the page is cut into a hundred pieces. The boy sets to work, but the good dad has only five minutes of peace! The map of the world is all together again—every piece of it in its place. But what happened? How could he finish the task so quickly? The boy's answer was enough, "You see, Dad, on the other side of the page where the map was, was a picture of a boy. I put the boy together and the world took care of itself." If we would take care of the boy, the world would be all right.

A good portion of the mistakes of adults are traceable to misguided youth, and half of the misguiding is because we who represent the leadership of the Church forget what we used to be and what we used to like to do. Let's get close to youth and feel their pulse. Yes, let them help shape their own destiny. Let them in on our councils. Whether we are dads or mothers, leaders, or associated in some way with the young people, let them in on our councils.

THE LAW OF TITHING

By Levi Edgar Young

(Of the First Council of the Seventy)

"WHAT doth it profit, my brethren, though a man may say he hath faith, and have not works? Can faith save him? If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit? Even so faith, if it hath works, is dead, being alone." (James 2: 14-17.)

"Thou shalt truly tithe all the increase of thy seed, that the field bringeth forth from year to year." (Deut. 14: 22.)

The story is told of a man who had a garden of lovely flowers. Beyond the garden was a field of wheat. He worked hard to prepare the soil and to plant the seed. He had the joy of running water upon the land and watching the seed sprout and grow. It matured and a crop was harvested. As he stored the grain, he thought: "It is not I who caused the land to give life. I worked and planted, but the land and the sunshine and the water were given of the Lord. He it is who witnessed my labour and my faith, and He blessed me with abundance." He turned to his Bible and read:

"Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day: lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is multiplied; then thy heart be lifted up, and thou forget the Lord thy God."

"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that He may establish His covenant, which he sware unto thy fathers, as it is this day." (Deut. 8: 11-18.)

Meaning of Tithing.

To give a tenth of what we have for the work of God in the earth is what we mean by tithing. Such a custom had its beginning far back in ancient days, when Abraham was communing with his God. In fact it is one of the oldest of all the laws that the Lord required Israel to obey. The payment of tithes was a prominent feature of the old Mosaic Law, and in Abraham's day we find him making gifts to Melchizedek, and paying tithes on his flocks and herds. Centuries later, the writer of Hebrews in the New Testament comments on this some incident, showing how the tradition had remained in the minds of the Hebrew race.

For this Melchizedek, king of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the kings, and blessed him;

"To whom also, Abraham gave a tenth part of all; first being by interpretation, King of Righteousness, and after that also, King of Salem, which is, King of Peace."

After the Israelites had been brought out of Egypt, they were required to pay a tithe unto the Lord, for in the Book of Leviticus we read:

"And all the tithe of the land, whether of the seed of the land, or of the fruit of the trees, is the Lord's; it is holy unto the Lord.

"And if a man will at all redeem ought of his tithes, he shall add thereto the fifth part thereof.

"And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord.

"He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed." (Leviticus 27: 30-33.)

When Paul the Apostle was defending himself before Felix, he spoke of alms and offerings:

"But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets:

"And have hope toward God, which they themselves also allow that there shall be a resurrection of the dead, both of the just and unjust.

"And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men.

"Now after many years I came to bring alms to my nation, and offerings." (Acts 24: 14-17.)

Gifts to God.

From the beginning of human history gifts were conducive of vision. Gifts to God, the gift of service, the gift of material means for the help of humanity, the gift to the storehouse of God, all resulted in a spiritual quality of life. This was the ultimate value to be obtained; it made him comprehend his inward relationship to his Maker. This again is beautifully illustrated in the gift of the poor widow, as recorded by Mark the Evangelist: "There came," said he, "a certain poor widow, and she threw in two mites, which make a farthing. And He called unto Him His disciples and saith unto them, Verily I say unto you, That this poor widow hath cast more in, than all they who have cast into the treasury: For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Her joy was complete, for the Lord bore witness to the fact that her gift was the greatest of all because her all had been laid on the altar of her God in thanksgiving.

During the years of the unfolding of the Gospel of Jesus Christ our Lord in this dispensation the Saints were always on the frontier and were very poor. It was a problem to the Prophet Joseph Smith to know what should be done that the Church might be sustained. True the brethren were giving all their time and talents for the work of the Lord. The sacrifice was great. Homes were built, temples were erected; the evangelisation of the world had commenced. It was all the result of a divine urge within to build up the Church and the Kingdom of God upon the earth. It was because of a deep gratitude, which welled up in the hearts of those who had experienced the goodness of God.

The years of struggle after the organisation of the Church in 1830 were never overcome. There was tragedy; there was deep sorrow and trial, but the faith of the Saints caused them to look to the future with fidelity, and to go forward with energy and purpose to the tasks committed to them. As stewards of Christ they were to occupy until His coming, employing every talent entrusted to them in His service.

Means To Carry On.

The means to carry on were assured after the Revelation on Tithing was given to the Prophet Joseph Smith on July 8, 1838. It reads:

"Verily, thus saith the Lord, I require all their surplus property to be put into the hands of the bishop of my church in Zion.

"For the building of mine house, and for the laying of the foundation of Zion and the priesthood, and for the debts of the Presidency of my Church.

"And this shall be the beginning of the tithing of my people.

"And after that, those who have thus been tithed shall pay one-tenth of all their interest annually; and this shall be a standing law unto them forever, for my holy priesthood, saith the Lord.

"Verily I say unto you, it shall come to pass that all those who gather unto the land of Zion shall be tithed of their surplus properties, and shall observe this law, or they shall not be found worthy to abide among you.

"And I say unto you, if my people observe not this law, to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy, behold, verily I say unto you, it shall not be a land of Zion unto you.

And this shall be an ensample unto all the stakes of Zion. Even so, Amen." D. and C. Sec. 119.

A Divine System.

The Latter-day Saints believe that the tithing system has been divinely appointed for every member of the Church to keep sacredly. It is a commandment of the Lord and obedience to it is required. Ever since the revelation was

The Law of Tithing—contd

given for its close observance, the Latter-day Saints have had power to further God's work.

This is why the Prophet Joseph turned to his people and gave them the word of the Lord concerning the law of tithing. From that time on, they went to the store house of the Lord and willingly gave unto Him their offerings and their tenth in deep gratitude for their blessings. The compensation of their offerings was the "building of my house and for the laying of the foundation of Zion. They were blessed of the vision of God's purposes which meant to them the greatest joy and happiness. Their views of life were widened, for their GIFT brought them into filial relation with God. With the enlargement of their faith in the great work to which they had dedicated their lives, the treasures of wisdom and knowledge were opened to their believing minds. For it must not be forgotten that payment of tithes is an expression of man's deepest love and gratitude to Him who gives all, and all good things are received in return. The compensation is a holy blessing.

Tithe-paying must be a voluntary, free-will sacrifice, not to be exacted by secular power, nor enforced by infliction of fine or other material penalties. While in one sense the obligation is self-assumed, it is nevertheless one to be observed with full purpose of heart by the earner who claims standing in the Church, and who professes to abide by the revealed word, given for the spiritual developmnt of its members.

But, tithing is only a part of the divine system of giving. The Hebrews of old were taught to make gifts other than the tithe. These farewell offerings are those which any man may choose to make. We recall the visit of the three wise men to the cradle of the Lord. The evangelist Matthew tells us that "When they were come into the house, they saw the young child with Mary his mother, and fell down and worshipped Him; and when they had opened their treasures, they presented unto Him gifts: gold and frankincense, and myrrh." It was an expression of understanding and love. Giving to the Church of our material means is conducive of an understanding of the better things of life and the gifts of the spirit. He who gives to the Church will go to Church; he who gives to the ministry will love the ministry; he who gives of his worldly goods for the extending of the knowledge of His Name, will practise the Christian virtues, by which His Name is hallowed. What a nobler world this would be if every Christian would feel that all that he lives by is the gift of God, for he in turn would make a gift that is hallowed by the remembrance of Him who gives us both the life and the strength, and the reward of our labours. Until this is done, humanity will fail to find the true source of happiness. Should every Christian come to know, come to realise that the giving of a tenth to God and the making of Free Will offerings for the teaching of His holy word, there would be a Church in every community, where men might go every day for prayer and thanksgiving. It would bring the Light of the Kingdom to the eyes of men, and would invite them to holy communion; and this they would love for they contributed of their substance for the higher and more enduring things of life.

Governments give millions—yes billions of dollars for the upkeep of armies and navies, which are used to kill and to conquer. If the gifts for war could be directed to serve man's well-being and happiness in a new order of society; if the spiritual vision and energies of men could be made strong enough that they might give a tenth of their means, of their food, of their clothing, to that new order in which all material power must be used for spiritual aims, the result would be the elimination of war and the ushering in of a world of peace. Everybody would want to do justly, to love mercy, and walk humbly with God. "The material gift to make the world better is the innermost bond of a personal relationship to God. It is the ethical motive of love, of an active, constructive goodwill, which is expressed in all human relationships, to be made dominant in all human affairs.

Developing Economic Independence

By Dr. Asahel D. WOODRUFF

AN important aspect of adult maturity is a realistic understanding of one's economic capacities, and the willingness and ability to live in harmony with them. As in the case of all other aspects of maturity, much of it must be developed during the process of growing up. The normal adolescent is seriously concerned about his capacity as a breadwinner. As long as his family feeds, clothes, and schools him he has little opportunity to try his economic wings. However, when he begins to think about marriage, and about the development of independence, the problem of income confronts him. The role of women in vocational activities is still an unsettled question, but in recent years their adolescent behaviour has been much like that of boys in this regard. Most adolescents experiment with jobs in various ways. They do it much as a young cat first stalks a mouse. It is a try-out, or a game. In some instances the usual period of easy-going trial is cut short or missing due to economic necessity in the parental family. Ordinarily boys, and in these times girls, too, hunt up various kinds of jobs during high school and college. As the novelty of it wears off attention is turned more and more to the financial reward.

Young people become located in permanent jobs in two general ways. (1) They take whatever shows up at the time, often drifting into something because they worked at it in earlier years, and allow changes or advancements to depend on circumstances. (2) They plan a career, considering a number of important matters that have to do with economic adjustment.

If the first procedure brings desirable results it is a matter of chance. The second course is to be preferred. Nevertheless it is possible to make serious mistakes even when trying to plan intelligently. Left to themselves, adolescents may easily drop into the first procedure. Even when they attempt to make an analysis of their prospects they are rarely able to discover and weigh all the important considerations. Teachers and parents can make an important contribution to the process. Most emphatically **that contribution does not consist of making decisions for them.** It consists of helping them recognise the important questions, and finding the answers to them. It is a common thing to find young men whose parents have selected a career for them which is not at all suitable or interesting to the youth. Often such a boy is unhappy about the situation but is unable to present his case to the parent and the parent is not aware of the boy's real possibilities.

Every adolescent should seek to answer these basic questions about his economic possibilities:

1. What kinds of work are available in the world?

2. Which of these kinds of work would enable me to live in the way I feel to be important? That is, in which of them can I achieve my basic values such as home life, religion, friendship, or personal improvement?

3. Which of those whose conditions of living are harmonious with my values involve activities which are in the realm of my highest interests? For example, one excellent interest test shows that a person's dominant interest may be in scientific, clerical, mechanical, persuasive, musical, artistic, literary, computational, or social service activities.

4. Of those which seem so far desirable, which require a degree of ability of skill which is within my reach? That is, for which do I have the necessary intelligence and the particular aptitudes?

5. Of the types of work which remain, which require a type of preparation I can afford and obtain? How much does it cost, how long does it take, and is it available?

The answers to these questions depend on two fundamental kinds of experience.

(1) A survey of the world's work. This survey should be broad enough to give the individual a picture of the variety of jobs there are, the type of living possible in connection with each job, where the jobs are located, and any other characteristic that seems important to him.

(2) An analysis of one's self. In this self-analysis the individual should try to determine what life conditions are important to him, what his basic values are; the nature of his best capacities and abilities; the type of activity in which he is most interested; his resources in time, money, energy, and the obligations he faces with the times at which they must be met. These two analyses are rather complex, which means they cannot be made in a hurry.

Exploration of the world's work begins at least as far back as the Boy Scout programme, especially in the splendid merit badge activities. For girls it may begin in the Bee-Hive and Girl Scout experiences. The "group requirements" of high schools and colleges are another effort in the same direction. Activity programmes in modern schools promote the same sort of growth.. So do the adolescent's experiences with various jobs. Carefully selected reading matter offers a rich breadth of contact with vocational activities over a wide area. Schools have at their command for the asking hundreds of films made up for the express purpose of illustrating the sorts of work one may find in various industries. The young person's contact with many adults gives him indirect contact with many types of work. A planned programme of exploration is much more effective than to rely on casual experience.

To know one's personal resources well also requires time. Each personal adventure with responsibility of any sort offers an opportunity for self-appraisal. A wise adult can help the adolescent make that appraisal when the opportunity might otherwise be passed by. In the welter of psychological tests now on the market there are a few which offer valuable help in analysing personal resources. The best help is available in the areas of values, interests, and general intelligence, but their use is not yet as widespread as might be desired. They are most useful when administered and interpreted by someone experienced in such work.

The question may be asked, isn't all this complicated procedure unnecessary? Haven't people been growing up and going to work for hundreds of years without any serious difficulty?

It is true that most adults have found a vocation in which they could make a living and support a family. It is also true, as a bit of looking around will soon verify, that there is an important difference between earning a living and living the abundant life. In the past too much attention has been given to the wage part of a job and not enough to the other satisfactions the right work can afford. As a consequence many wage-earners have lived half a life, enduring much they disliked in order to discharge their family obligations.

Need we be reminded here that "Man is that he might have joy?" It is a minor tragedy when an adult spends his life wishing justifiably that he had chosen in his earlier years a line of work more in keeping with his own values, interests, and abilities. The time to avoid such regrets is in adolescence. The wise parent avoids telling a young person what to do, and helps him explore himself and the opportunities around him in the search for economic maturity.

GOD'S BANK AINT BUSTED

The Bank had closed; My earthly store
had vanished from my hand,
I felt there was no sadder one than I
in all the land.
My washerwoman, too, had lost her little
mite with mine,
Yet she was singing as she hung the
washing on the line;
" How can you be so gay," I asked,
"your loss, don't you regret?"
" Yes, ma'am, but what's the use to fret?
God's Bank aint busted yet."

I felt my burden lighter grow,
her faith I seemed to share;
In prayer I went to God's great throne
and laid my trouble there.
The sun burst from behind the clouds,
in golden splendour set;
I thanked God for her simple words,
" God's Bank ain't busted yet."

And now I draw rich dividends,
more than my hand can hold;
Of faith and love and hope and trust
and peace of mind untold.
I thanked the Giver of it all,
but still I can't forget,
My washerwoman's simple words,
" God's Bank ain't busted yet."

O weary one upon life's road,
when everything seems drear,
And losses loom on every hand,
and skies seem not too clear;
Throw back your shoulders, lift your head
and cease to chafe and fret,
Your dividends will be declared—
" God's Bank ain't busted yet."

Author unknown

(Sent to the " Star " by President
Edmund Wheatley of Brighton)

"How can I Quit Tobacco ?"

HERE are presented some suggestions for those who would win release from tobacco's hold upon them. The measures set down have been gleaned from various sources, and it is earnestly hoped that some of them may prove helpful.

Craving for tobacco is strictly an acquired thing. No one ever had it naturally. It exerts its power over the user in two definite ways. Number one is **purely physical,** and grows out of effects of nicotine upon the nervous system, especially. Any powerful sedative drug, when taken for a time, is said to induce production of certain antibodies or chemical substances to neutralise, so far as possible, ill effects of that drug. Thus the body develops tolerance toward a poison and is enabled to deal with it. Consequently, smoking as it is continued, does not produce the dizziness, nausea, and general illness which frequently arise from a first experience.

These same anti-drug substances developed for defence of vital processes in one's body are themselves abnormal, and serve only to attack and neutralise in a measure the poison which caused their production. Therefore, when the poison fails to be supplied to use them up, they are said to set up a disturbance of their own, which is recognised as a physical craving for the drug that stimulated their development.

The second factor is **mental** or **psychic.** And, whereas the physical hunger for nicotine is speedily overcome and finished, this craving existing in the mind may with some persons last throughout life. It is purely an outgrowth of an established habit, yet the most stubborn and persistent force a person can have to face. It will drive a man to drink liquor when he honestly desires to avoid it, when he knows full well that to do so will bring hunger and sorrow upon those whom he loves better than life itself. It compels the morphine addict to lie, steal, and even worse, that he might obtain the poison which brought about his enslavement.

Habit is one of the strongest forces in human life—for good or evil. Good habits are a salvation to the fortunate possessor. Bad ones are a continual trial and curse to him who desires to be liberated from them. Some individuals are sufficiently strong in will power to stop almost any habit at once and never indulge in it again. Most of us must do it more gradually, and with continued effort over a long time. Especially is this true of the mental craving for tobacco, liquor, and similar habit-forming drugs. A certain gentleman who had ceased to smoke cigarettes some thirty years previous was heard to remark that he still had the desire for a smoke whenever he came into association with others who where smoking.

The physical craving already mentioned is of short duration, once the tobacco has been discontinued, and two to four weeks will usually see it over with. As has been suggested, duration of mental craving will depend upon how firmly the individual can set himself against it. The story is told that Mark Twain was able to meet this only by converting himself to look upon tobacco as his mortal enemy and to hate it lustily.

The Desire to Quit

NATURALLY then, there is one thing and one thing only which **absolutely necessary,** if you are setting out to win your fight against the tobacco habit. That is a strong desire and stubborn determination to succeed in it. If you have any reservation in your mind, if you are not quite convinced that you are ready, if you are not sure the results and the blessings that will come from it are worth the fight, you had as well not begin, because this particular battle was probably never won by anyone who entered it that way. Also, while much help can be given one who is sincerely determined in his struggle, no individual can do the job for another.

The once popular notion that some drug could be secretly included in a smoking husband's coffee and destroy his taste for

By L. WESTON OAKS M.D.

tobacco had no foundation in fact.

Perhaps, from this point, brevity and clearness may best be served by using a method of questions and answers:

1. How Shall I Proceed?

Having considered the above facts and arrived at your decision to break your bondage, you may begin in either of two ways:

(a) Stop short off, and not touch another smoke or chew thereafter. This serves for the strong-willed person especially, but it also good for some of the weaker ones who cannot follow the second plan because of being unable to stick faithfully to its conditions.

(b) Gradually taper off on amount of tobacco used until none is taken. If you have been accustomed to smoking fifteen cigarettes daily, reduce the number by one each day until the zero day, then leave them alone from that time on. You cannot win, if you give way now and then and smoke one or two because some friend ridicules your silly notion of leaving them off. You will only have the whole thing to do over again. Success requires all or nothing.

2. Will a Change of Surroundings Help?

That would be of great benefit, if your work takes you more or less contantly into association with others who are smoking. However, if you approach this thing in the right spirit, such an environment will not cause you to fail. There is no doubt that association with persons who do not use tobacco is a great help, under such circumstances.

3. Will Diet Help?

Quite important for most individuals is the taking of an increased amount of fluids each day. This helps to eliminate poisons more speedily and to lesson the craving for a smoke. Should you be a victim of hay fever or asthma, it is perhaps not wise to increase your fluid intake much. However, most of us require for good health and proper elimination of poisons a total of about eight tumblers-full of liquid in each twenty-four hours. This may be had in water, milk, buttermilk, lemonade, ginger ale, orange juice, and other harmless soft drinks, not including those that contain caffein.

Taking of vitamins may prove helpful, if there is a deficiency in this direction; but where a general mixed diet of cereals, whole wheat bread, vegatables, fruits, and milk, and a moderate amount of meats is eaten, the vitamin balance is likely to be satisfactory. Where there is some impairment of health, this would not necessarily hold true.

The question of use of laxatives and purges as a part of the programme is often referred to. Here wisdom should be employed, and every case determined upon its merits. If there is not any tendency to constipation, or if it is present only in such degree as is easily controlled by adding fruits and bulky foods to the diet, laxatives should be left alone. These drugs usually contribute to the cause of chronic constipation, and do not cure it. Where such a problem is present, the advice of a well-trained general physician is most important to the overcoming of it.

4. What Other Things Can I do to Increase my General Physical Resistance?

Bathe your body daily, if this is possible. Some get a great feeling of vital uplift from the morning cold shower or tub bath. For others this seems too severe. Where one has difficulty in going to sleep, soaking in a hot bath for thirty minutes will often help greatly.

Spend as much time out-of-doors as you can. One hour of absorbing vigorous play each day will do a great deal to favour elimination of poisons, as well as to take one's mind off the craving.

—" Improvement Era "

continued next month

HARVEST days are thoughtful days. The autumn is a time of reckoning and of judgment. We garner the crops and prepare for the winter. We see the fruits of our labours and realise the blessing of forethought, the reward of industry. Sometimes we think of what might have been and we make resolutions. We look forward to the spring beyond the winter and resolve to profit by the experiences of the year which is passing.

To most of us autumn is a time of thanksgiving, when we acknowledge the Source of our blessings and we kneel before Him and give thanks. Our sincerity may not be gauged wholly by the words we use, the tone of our voice or the regularity of our kneeling.

If someone does us a great favour, one which we cannot fully repay, we sometimes express the wish that some day we may have an opportunity to show our gratitude in some tangible way. What would our benefactor think of us?—what should we think of ourselves?—if such an opportunity should appear and we neglected or refused to embrace it. Suppose he should ask us to do some little favour for him, something, say one-tenth as valuable as his service to us, would we refuse the favour or complain that it was too much or too difficult. If we did we should expect all who knew the facts to list us among the ingrates. and in case of future need. Embarrassment and shame would make a new appeal to the benefactor, if not impossible, at least humiliating and probably fruitless.

But the gratitude which is worthy of us will not be prompted by "a lively sense of favours to come"—it should be akin to the charity of which the Apostle wrote which "seeketh not itself." Real gratitude is compounded of many virtues and is productive of others. It is to be found among those who were named by the Master as "blessed," the poor in spirit, the meek, the merciful, the pure in heart, the oppressed. Blessed is he who has a thankful heart and a contrite spirit. To him the windows of heaven are opened until he is unable to contain his blessings. But it will take more than words to open those windows.

In spite of our losses, our trials, our hardships, our bereavements resulting from the war each one of us has reason to be thankful for the blessings of the past year. With victory assured, with the spectre of enslavement and the terror of bondage disappearing, with the promise of a new and better world, we come to the autumn of 1944 deeply grateful for our deliverance.

Many have been blessed with material things above the average of the years. Jobs have been available, crops have been good, better pay has been received, for these and many other blessings we say "thank you." But our Great Benefactor has intimated that we may show our appreciation to Him by returning, through the Church, one-tenth of that which He has given us. Shall we hesitate and have the word INSURANCE stamped upon our prayers?

While future need should not be the moving cause of our thanksgiving and while we should be grateful to a benefactor even if we knew he could never again help us, still God himself has indicated that to obtain a blessing we **must,** not merely **should,** obey the law upon which it is predicted. The good husbandman knows he cannot reap if he does not sow. He saves seed for next year's crop. Only the foolish fail to provide for the future. Read again the parable in Luke 12: 16-21 and examine yourself before its mirror.

"And he spake a parable unto them saying: The ground of a certain rich man brought forth plentifully: And he thought within himself saying, What shall I do because I have no room where to bestow my fruits? And he said, this will I do: I will pull down my barns and build greater; and there I will bestow all my fruits and my goods. And I will say to

my soul: Soul thou hast much good laid up for many years; take thine ease, eat, drink and be merry. But God said to him, thou fool, this night thy soul shall be required of thee, then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself and is not rich toward God."

In the midst of our rejoicing over the prospects of victory and peace let us be reminded that just as sure as day follows night, so also night follows day. There are times ahead which will require all our faith and fortitude, times which in some ways are even more sinister than what we have known. This is no time to "pull down our barns," but rather a time when in deep humility we should express our appreciation and pray for strength to meet the trials of the future. This is no time to eat, drink and be merry in the spirit of the man in the parable.

There is a warning as well as a promise in His challenge, "Try Me and See," and we should remember that as we try ourselves and fix our status. Tithing is not only a means of saying "thank you," but it is an acknowledgment of our dependence and a humble plea for continued blessing. It is in a sense the seed for next year's crop. It helps to determine the size and quality of the crop for which we hope and pray, a crop of blessings for which we hope to prove worthy.

But this seed of tithing is somewhat magical in that it not only produces far in excess of the average crop, but from it we get an endless variety of blessings. The tithepayer has more faith in time of sickness, more courage in time of danger, more strength when tempted, better judgment for decisions, more love of God and fellowmen. It therefore leads one to the keeping of the greatest commandments and the blessings which come from obedience thereto.

During the war years the British Mission has made an exceptional record in the matter of tithes. This record is on file in the general offices of the Church, and is a great support to the Mission President whenever he makes application for permission to use funds for the benefit of the people, either individuals or groups. Post-war plans will undoubtedly include building or purchasing new chapels, repairing and redecorating meeting places and building up the mission generally, expanding its borders and enlarging its membership.

Let us undertake to make 1944 the banner year for the Mission in the matter of tithes and offerings. Let us show that our gratitude is more than just "thank you" for past blessings. Let it be an acceptance of the challenge "try me and see," and let us claim the blessings which we shall so sorely need in the months and years ahead. There is not a Latter Day Saint in Britain who does not harbour the hope that some day he and his family will have the blessing of a temple. When the time comes to decide who shall be entitled to these blessings either in a temple in Europe or in Canada or the U.S.A., the books will be opened and all will be judged by the things which are written in the books. It is now that the record is being made. No cash payment at the time of applying for such priceless privileges will suffice. It will not be a matter of how much one has paid, but rather the relationship of the amount to the income of the individual over a period of years. The record of 1944 may have a greater influence on the decision in 1947, or later than the record of the year in which the application is made.

One's worthiness to receive such blessings is not determined wholly by his record in the matter of tithes, but it is the history and experience of the Church during the past one hundred years that the honest tithepayer is also the faithful priesthood member, auxiliary worker, the loyal supporter of the authorities, he is as a rule a praying man, and one whose heart is not set upon the things of this world. In short the record in the books will indicate the faith and faithfulness of the individual.

HUGH B. BROWN.

FORCES'

Dear Brothers and Sisters,

There is a saying in America which we have heard very much of. It is used very often by commercial broadcasters, newspapers, advertisements, and as a reprimand to anyone of whom it is thought is expecting too much during these times. That saying is: "It's different now, we're at war." But there exists in every allied nation a crowd who seem to use it for a far different purpose. They are the "thrill-a-minute crowd." It isn't that such a crowd didn't exist in peace time, but now, armed with this excuse, it has grown. We seem to meet it more often in the services. It is a gay crowd, that is in its own way, filled with hilarious nights, intoxicated laughter, carefree decesions, immorality, followed by mental depression, "hangovers," and ending up with loss of fortune and self-respect. We see them about because every Army unit has its representative of this crowd. It is probably true that the war, because of death becoming somewhat a common thing and the price of human life seeming to be cheaper, has caused many a wavering soul to be led over to their atmosphere. But the closeness of death and sensing the shortness of life should also build the strong into better examples of clean living.

I had the privilege of listening to President Hugh B. Brown speak at a meeting of the Saints at Camp Roberts, California, the latter part of July, 1941, when America was still at peace. There are three reasons I probably remember it so well. One was that it was the first L.D.S. meeting I attended after being inducted into the U.S. Army. The second was that it was the first time I had ever heard President Brown speak in person. And the third one is that President Brown delivered such a powerful sermon that I shall never forget it. A good example of how well we remembered his teachings is that after more than a year that sermon was used as a topic for a Sacrament meeting at Fort Lewis, Washington. President Brown gave each of us at that time a code to live by in the Army. Sensing the fact that America would soon be at war, his advice was: "There will be battles and blood, men, but remember this, bring home the scars, but don't bring home the stains." I have often thought of these words as a battle-cry for our side; the opposite to the "thrill-a-minute crowd," and "It's different now, we're at war."

I am sure the main principles of clean living are well known to every Latter Day Saint in the services of any nation. I, like many others, was taught the principles from early childhood. We have heard both battle-cries and the decision has been ours. We need only to sum up the real joys of life and the benefits derived with the ultimate goal and our course is clear. A wise man couldn't go wrong.

We are at war fighting for the freedom of all nations on a flaming battle front; but we are fighting a battle for the salvation and exaltation for ourselves and those we can teach. The first will be won by the side who can marshall the greatest armed strength. The second, by every Latter Day Saint service man or woman who can let his or her daily habits and actions teach true Mormonism.

The "thrill-a-minute crowd" have often remarked, "You are a strange people." We knew then that we had gained their attention. They are watching us and we can be sure they are ready to make quick judgment upon any slight deviation from our code. The "no, thank you" for an offered cigarette, the refused cup of coffee or tea, or the "Thanks, I don't drink" to an offered invitation to visit a pub or bar starts them wondering and asking.

A good example of daily living teaching Mormonism is the following: Before entering the army I was employed by a government agency and the office I worked in also contained many non-L.D.S. secretaries. One day I refused a glass of milk from one of the lady secretaries. She was not of our faith. A few days later the daughter of one of the Stake Presidents came to my desk and accused me of teaching false doctrine. The lady had taken my action as one of all Mormons and had made a statement that Mormons do not drink milk because

PAGE

I, a Mormon, had refused a glass. They had judged the Church by me.

Yes, I and many others will remember Camp Roberts, California. We will remember President Hugh B. Brown and his teachings. The British Mission is blessed in having such a man to guide the affairs of the Mission.

'Tis true, the world is at war. The principles of Mormonism had not changed. The rules of clean living have not changed. The penalties of sin still remain the same. The Church of Jesus Christ of Latter Day Saints still stands the same. We are at war, but wars shall make no difference.

The Lord's blessings to you all,

A Mormon Elder,

CHARLES J. CARPENTER,
1st-Lt., Med. Adm. C.,
81st General Hospital,
APO 134, U.S. Army.

Church Address:
Evanston Second Ward,
Woodruff Stake of Zion.

Did You Know "Smooty"?

He dropped in to say "Cheerio" last week at the Mission Office. He said he felt the call of foreign lands. We were sorry to see him go. By the way, his name is Richard P. Smoot, and you have met him in Salt Lake City if you're a Yank. He was one of those good fellows who make a real contribution to Anglo-American Friendship. Bon Voyage! and God bless you, Dick.

Did you know our boys were poets, too?

This was written by one of them in between liberating various countries on the Continent. His name? C. S. Garradley-Armstrong.

It was great at Nottingham!

At the Nottingham District Conference there was a grand group—sorry—"bunch" of boys in uniform present, and Coordinator Hugh B. Brown was not happy until he had had every one of them on the stand bearing his testimony. To some of them it was their maiden Conference address, and they are as shy as a G.I. can be when he isn't invading Europe. But they made a magnificent show in spite of their diffidence, and helped to make the conference the success it was! Did you write home and tell the folks, boys, that you were preaching the Gospel in Great Britain? They'll be nearly as proud of you as we are!!

EVASION.

Do you, when asked a question, guard your conscience?
Or when in doubt protect your reputation?
And if convenience lends the uncalled influence
Of another's mind—is this your noble arbitration?
We foolish things—with fainting hearts,
Who seek the line of least travail;
Evade our course, and shrink our parts
In making goodwill e'er prevail.
The right of truth—must this not out
For just a temporal consequence.
O, fie! You fool, who with his shout
Will silence rays of innocence.
What think you this—If birds would fly
To where the winds were not so high.
If sun and moon eclipsed would stay
Evading nature's night and day.
And glorious sights of fragrant flowers
Preferred the nights to deck their bowers.
And this—The Yew, and Laurel greens
Elude by choice their winter scenes.
Evade?—Then all evasion share.
You meagre mortals. O, so mindless
Think but to reason—What despair.
Cast not your souls to wretched blindness.
Your temporal courts—What loss or pain?
What of a burden borne?
Give way to right. You'll live again.
God sure will grant you welcome dawn.

RELIGION AND MARRIAGE

Radio Address, Sunday, April 16, 1944,

YOU who are listening in to-night know the power of the family group. You know that the sweetest memories and joys are those of home and family. You know that the ideals, principles, and doctrine sown in the intimacies of the family circle are harvested in individual and community action. If a family loves freedom, its members will go out to battle for it, and the State, in time, will be governed by principles of liberty. If there be faith in God, within the family, the Church and State will prosper, and blessings will be showered upon the people. In short, as the family units are, so very largely the world will be.

The beginning of the family is marriage. By marriage is meant the lawful association of the sexes, and the having of children. Parents and children become the family. Such marriage is ordained and sanctioned by the Lord. "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the earth." (Genesis 1: 27-28.) This command has been re-enforced by many later divine revelations. This makes marriage honourable, and a duty binding upon us. President Joseph F. Smith said, "No man who is of marriageable age is living his religion who remains single." ("Gospel Doctrine," p. 272.)

Marriage and the family, the home, are sacred institutions. They are not man-made, but of God.

Marriage carries with it great consequences. Pre-existent spirits are begotten into and obtain their being in the world; and are thus placed on the way to eternal joy. Moreover, marriage is the preserver of the race. Without it, the purposes of God would be frustrated, the earth would be void and empty. (Joseph F. Smith, "Gospel Doctrine," p. 272.)

PROTECTOR OF MAN

Marriage is also a protector of man. Without it, unlawful associations would be entered into, until as to-day, as stated by President Joseph F. Smith, "Unchastity is the dominant evil of the age." Fidelity between man and woman would disappear. Promiscuous sex relations would lead to disease, which in time would ravage the race. The bodies and minds of humanity would be corrupted by such practices. All the prophylactics in the world will not erase the results of sexual sin from mind and body. This is evident wherever the sixth commandment has been broken. From that point of view alone, marriage should be upheld.

It is not good for man to be alone. By love-inspired companionship of man and woman, the higher faculties and nobler traits of human nature are developed. And, only through marraige, lawfully lived, can this be attained. Those who deliberately refrain from marriage, usually become morose, self-centred, and selfish

The institution of marriage is in every respect for the good of man. This inherent value of marriage to individuals, and therefore to the State, explains the explicit scriptual statements, relative marriage. For example, "A man shall leave his father and his mother and shall cleave unto his wife; and they shall be one flesh." (Genesis 2: 24.)

Considering its importance to the individual and to the world, marriage is, or should be, the most important event between birth and death. When a young man asks a girl to marry him, he is really determining the happiness-course of his life. When a girl says, "Yes," she is making the most important decision of her life.

Marriage should be for life; and for the hereafter. To marry and then to divorce, to adopt and then to discard, violates the purpose of marriage. Trial marriages are an affront to decency.

by Elder John A. Widtsoe
Of the Council of the Twelve

They who advocate them are moved upon by forces destructive of righteousness.

The choosing of a mate in marriage should, therefore, be done prayerfully, carefully, without haste, and with deliberation. When that is done, guidance from higher sources will be obtained.

Love for the companion-to-be comes first. Without love, marriage is a dangerous experiment. With love one may safely begin the journey with another. Love is of a permanent character. It does not flit about. It grows in the presence of the loved one. Infatuation is seldom love; for if tested, it burns down and out, like a consumed candle. Before marriage, both parties should be certain that the attraction between them is really love.

Marriage means nothing. No person is happy unless he has found his mate. That is nature's law. A mate is one who is in harmony with the husband or wife, one who quiets and soothes, one who inspires and urges toward high goals, one who gives of herself or himself for the loved one. That may be the first test of love.

DIFFERENCES OF TEMPERAMENT

There may, of course, be differences of temperament between husband and wife. If these differences do not touch the vital issues of life, they may be desirable, to round out life. But, the intimacies of daily family association require a common understanding of, and a unanimity of opinion on, the deep-lying purposes of life. This too often is the rock upon which marriage founders.

In matters of religion, especially, the husband and wife must see alike, else, sooner or later, serious consequences may, and usually do, follow. Mixed marriages should be avoided. They are usually unhappy. This becomes more evident as children arrive, and need to be trained.

Profane and sacred history has shown the unwisdom, and real harm, of the marriage of two people who have different religious beliefs. Wars and national contentions have often followed such marriages. In religion, dealing with more profound matters, the response to such differences is more sensitive.

Brigham Young has stated the matter very clearly: "What was the cause of the first, or one of the first, curses that came upon Israel? I will tell you. One of the first transgressions of the family called Israel, was their going to other families or other nations to select partners. This was one of the great mistakes made by the children of Abraham, Isaac and Jacob, for they would go and marry with other families, although the Lord had forbidden them to do so, and had given them a very strict and stringent law on the subject. He commanded them not to marry among the Gentiles." ("Discourses," p. 196.)

PURPOSE OF COURTSHIP

It is to avoid such mistakes, that a period of courtship is advocated. It is perhaps its main purpose. Courtship enables young people to become acquainted, to understand each other, and to discover whether their compatibility is sufficient to weather the strains and possible storms of life. Courtship should be extended long enough to give reasonable certainty respecting such matters. It removes doubts and restraints from the early period of marriage. Such a courtship, terminating in marriage, is always a happy memory.

Hasty, ill-considered marriages are unwise. Young people who marry in haste take tremendous chances upon their future happiness. Out of long human experience is drawn the adage, "Marry in haste and repent at leisure." The present epidemic of hasty marriages, often between people briefly acquainted, and with widely different backgrounds of living, will unfortunately, bear sad fruit. Wise young people will enter with intelligent, prayerful care.

CAUSES OF DIVORCE

Mistakes may, of course, be made, in selecting mates. Married life may reveal incompatibilities and conditions between husband and wife, which cannot be reconciled. Especially is this true in marriages entered into hastily. Such differences may lead to much unhappiness, frequently to divorce. True religion is firmly set against the present ease with which divorces may be obtained. Many divorces are based upon causes, often trivial, which the married parties themselves could correct. There must be a give and take between husband and wife. The trouble is, generally, that true love does not exist; otherwise, many a marital rift would seem of little consequence. More care in courtship days might have avoided the marriage.

EARLY MARRIAGE

Many difficulties of married life would vanish if marriage were entered into in early life. The present tendency to delay marriage makes the necessary adjustments between husband and wife more difficult. When the mate is found, after a consistent courtship, and with reasonable caution as to the future, it would be well to consummate the marriage.

The postponement of marriage until money has been saved for home and equipment is dangerous. Real joy comes to the couple who, labouring together, build their home by small degrees. Many moral values are established thereby. It is a false idal that the newly-married couple shall be provided with all the comforts that have been accumulated by the parents, after many years of industry and thrift. A girl who insists upon this, probably does not love her sweetheart truly. If she did, such difficulties would vanish. she would feel that when they are together, the world is at their feet.

Another cause of domestic unhappiness is that neither husband nor wife has been trained for life and its demands. Educational forces are almost criminally delinquent in this matter. Homemaking is possibly the most important applied science. Yet many a girl goes through the whole school, high school and college curriculum without touching the subject; yet we expect her to assume without further help the duties of wife, homemaker, and later of mother. There is grim danger in this procedure. The many "broken" homes point to inefficient training and married life.

Above all, to avoid domestic infelicity, and to secure a happy marriage, the spirit of the Lord must be maintained in the family. Family prayers, in which all members participate, should be held daily. A blessing should be asked upon every meal. There should be willing participation in the activities of the Church. If that be done, the home will have a better chance to be one of peace and joy. As children grow toward maturity, the effects of such home life will be seen in their every endeavour.

It need not be said, perhaps, that kindness should prevail between husband and wife, as among parents and children. Those whom we love in the family circle, should receive our greatest respect, our best behaviour.

Husbands and wives must be loyal to each other. They must be true to each other. In the Church there is no double standard of morality. The man should go to his wife as clean as he expects her to be. After marriage, they, too, must keep themselves for each other. "Thou shalt not commit adultery." There is no surer way of failure in home and with family, and no surer condemnation of the Lord, than through moral impurity.

The Church of Jesus Christ of Latter-Saints deals with eternal realities. It would be surprising indeed, if the marriage sacrament were of a passing nature, of the earth only. It must have eternal meaning beyond the things of this world.

So it is. The marriage and family relation, with its wealth of blessing, may continue into eternity. It depends upon our lives on earth. Power in the Priesthood has been given man, by which this may be accomplished. It is a gift which raises man to the sublimity of Godhood.

It sets forth as nothing else can do, the full meaning of the home and its sanctity. Through the Prophet Joseph Smith came the glorious, heart-filling, soul-lifting, message of joy, that marriage may be made eternal.

MARRIAGE FOR ETERNITY

This doctrine teaches that marriage and family relationships and associations may be continued after death. People who are worthy may be sealed to each other, by the authority of the Priesthood. for time and eternity; which means that forever and forever they shall be together, and rejoice in the possession of their family. The grave will separate them only for a brief time. They will be reunited. Together, as husband and wife, with their family, they will work toward their infinite destiny, the likeness of God. For those who really love each other, there will be no cessation, in the hereafter, of affections and associations which we found sweet on earth. The children born to us will be ours through the coming ages.

They who do not make themselves worthy of such eternal marriage and family possession, will continue to hear, on their wedding day, the chilling words of the frozen formula, "until death doth you part." They also will live on in the hereafter, but separated from each other and their children. They will travel alone, deprived, through endless ages, of family associations, unless, indeed, they later elect to obey the laws of God, and thereby claim the privilege of being sealed, either in life, or after, by proxy on earth, for everlasting time. They will have lost much by their delay, but much is nevertheless given them under God's provision for true repentance.

SEALING POWER

There is an unspeakable satisfaction in knowing that that sealing power has been exercised for us. John Taylor, third President of the Church, says: "Why is a woman sealed to a man for time and all eternity? Because there is a legitimate power on earth to do it. This power will bind on earth and in heaven. It can loose on earth, and it is loosed in heaven. It can seal on earth, and it is sealed in heaven. There is a legitimate, authorised agent of God upon earth. This sealing power is regulated by him. Hence what is done by that, is done right, and is recorded. When the books are opened, every one will find his proper mate, and have those that belong to him, and every one will be deprived of that which is surreptitiously obtained." ("The Gospel Kingdom," p. 282.)

To win these blessings, members of the Church of Jesus Christ of Latter-day Saints, should eagerly qualify themselves for the blessing of eternal marriage. At any cost of personal sacrifice should marriage be sought in the temples, in which alone such marriages may be solemnised. It is the best insurance for happiness in married life; and it is the way ordained by God for all who are faithful.

Beauty does not lie in the face. It lies in the harmony between man and his industry. Beauty is expression. When I paint a Mother I try to render her beautiful by the mere look she gives her child.

JEAN FRANCOIS MILLET

WOMAN'S SPHERE

The following is a letter despatched from London to the Lady Missionaries at the time of their evacuation to a safety zone during the bombing of the capital:—

Dear Children,

We have pleasure in sending your Ration Books, but all the same, I hope that you will bring them back soon.

We have had very little trouble since your departure—which is just what might have been expected! Probably the trouble will have disappeared completely after to-day, when Sister Russell really manages to get on a train for Harrogate. She returned from King's Cross on Saturday, and again yesterday, saying that the queues (what a pequeueliar word that is!) were too long, and that the trains had been cut down in number. You may imagine how President Brown and some others seized the opportunity to tease her about disobedience, reluctance to leave us, etc.

My wife, Sister Smith and Margaret will remain here unless things get worse.

I wonder if Sister Coleby was terribly upset about the extension of her holiday?

Have a good time, girls. All of us join in sending love and blessings.

Your most desertedly,

NORMAN DUNN.

Mission Secretary, Accountant, Bookstore Manager, Head of Circulation Dept. "Millenial Star," Office-boy, Poultry-keeper, Assistant Gardener, Clock-winder, etc.

I await now the departure of President Brown, my wife and Sister Smith: and then I can really get going with their jobs as well.

★ ★ ★

Isn't this superb?—and just like a man. Seriously, almost the identical situation is prevalent at the Mission Office at the moment, but how invincibly the British Mission carries on! Their motto is the one selected by the splendid R.A.F.:—

The possible we do at once,
The impossible takes just a little longer.

EDITH RUSSELL.

★ ★ ★

We are foolish, and without excuse, foolish, in speaking of the superiority of sex to the other, as if they could be compared in similar things! Each has what the other has not; each completes the other; they are in nothing alike; and the happiness and perfection of both depend on each asking and receiving from the other what the other can only give.

JOHN RUSKIN

Dr. Bennion discusses

The Spiritual Bond between Husband and Wife

TO be creative, we said, is one of the great satisfactions of life. Another, equally great, if not greater, is love. Love has many objects and may be expressed in many ways. One of the most beautiful experiences in the realm of love is the love of man and woman for each other. It is the theme of stories, ancient and modern, of plays and operas, and the plots of novels and motion pictures . It has universal and everlasting interest for people of all nations and languages. Men and women, like Romeo and Juliet, will still die for one another, and they will live and wait.

Marriage provides the ideal setting for the expression and development of love between man and woman. Love is not simply physical nor emotional. Love at its best is the love of a total person, of one's soul for another soul. This is beautifully expressed in the quotation from Elizabeth Barrett Browning in the lesson on marriage. Her deep insight into the meaning of love came from her experience in marriage. It was in that ralationship that she learned of the completeness and wholeness of love between man and woman.

Out of wedlock, love cannot be complete; two people cannot be as one. Their lives are not organised economically, socially, or phychologically as one. Unmarried people cannot feel as sure and secure in their love for each other as a married couple. One good reason people marry is to prove the wholeness or their love for each other and to develop the wholeness each feels into a oneness experienced by both.

Marriage has, ideally, a background and base in friendship and courtship. Two people have selected each other from among many to be their very own. Their marriage is begun with vows of loyalty in which the young man and the young woman solemnly swear, "in the presence of God and these witnesses," loved ones and friends, to love, honour and cherish each other in sickness and in health, in good times and in times of adversity, as long as they two shall live. In our faith and in the temple ceremony, this means for time and eternity. After the ceremony, the couple organise life together economically, socially, and in every other way to prove their loyalty and their love. People expect it of them. They have every reason to be true to each other.

The power which helps to develop an awkward, gangling girl into a beautiful young woman, which helps to make her attractive to boys and boys to her, which enables her to become the greatest creator among the creatures of the earth —that same power becomes a spiritual bond between herself and her husband, and helps them to know, not only that they are one, but also that each knows the strength and love of two.

Our Father in Heaven "created man in his own image, in the image of God created he him; male and female created he them." And He decreed that "man are that he might have joy." To make sure that we would have true joy He inspired Moses and all the prophets since his time to teach us: "Thou shalt not commit adultery." He knew, and human experience has verified this knowledge, that man and woman cannot have lasting joy in intimate relations out of wellock. Intimacy is not good where life cannot be wholly intimate.

Jesus not only affirmed the seventh commandment, but he also said: "Blessed are the pure in heart: for they shall see God." One can best be pure in heart if he holds all life sacred or in reverence, if he seeks the highest good for his fellowmen, himself, and his children. Chastity in thought and life means reverence for life. It is next to Godliness. Yours will bring you, your parents, and God great joy.

Dr. Lowell L. Bennion in "To-day and To-morrow."

DID YOU STAND THE TRANS-PLANTING, BUDDY?

By RICHARD P. SMOOT

"IT has been twenty-six months since I last attended a Latter-day Saint Meeting," said one of our Mormon boys to me a few weeks back. I wish the people at home could have seen the expression n this young boy's face as he walked into the meeting and found the congregation singing, "Come, Come Ye Saints." I guess one just has to go through such an experience before he can appreciate what this can mean to so many of our men who have found themselves in similar positions. All over the world our boys are holding meetings that are made possible under the most difficult circumstances. Some have started out with two men present and watched their little group take shape to the number of forty or fifty. Some are lucky if they get to one service in a year's time, some just haven't had any such opportunity. While others have travelled distances of over a hundred miles in packed trains where they have had to stand for or five hours each way—to attend a Latter-day Meeting—only to find that the late train was a little too slow to make connections.

I little realised until going into the service what my background in the Church had come to mean. There at home I had always been constantly surrounded by my own ward and church, and when it was necessary to travel to other sections of the country I found that I never lacked for contact with our religious services. I don't believe my particular case is much different from the other 70,000 young men that make up our numbers now in the service. I remember the week-to-practice of worshipping together not only with my friends, but amongst those whose interests and background were comparatively similar. But army life is different. The time is against you, the place is against you; and then you find you're the only Mormon in your outfit. So instead of worshipping together, which was our lot back home, we find ourselves frequently in a position where we must now worship alone. And this, after all, seems to be the test of one's religion . . . how he reacts without the influence of united ties. For, as one man put it, "Religion is what the individual does with his own solitariness."

The question of transplanting hothouse tomatoes, peas, or strawberries to an outside garden to grow by their own strength and roots will depend largely on their life while in the hothouse—how good the surroundings, and how vital the toughening-up process. While in the hothouse they were constantly protected by the right temperature, the necessary moisture, and a rich and well nourished soil, outside the hothouse they are exposed to the rapid changes of temperature; the unpredictable course of the weather—either too little rain, or too much rain, may destroy the plants; or the roughness, or unnourished hard ground. Here their life depends entirely on the individual plant on whether or not it makes good in its new environment. Those of us that have left home for the armed forces find in our new environment that this also holds true.

There is created in this wilderness of experience an awareness that this solitariness of worship is actually expressing an earnest search for spiritual knowledge. I am only one of many who, I believe, is sensing for the first time what we were offered back home through our religious teachings, and what this did for us there is finding its outlet in every part of the world.

AN INDISSOLUBLE ONENESS

BY JOSEPH F. SMITH— Patriarch to the Church

Address delivered at the Friday afternoon session of the 114th annual general conference, April 7, 1944, in the Tabernacle.

MY dear brethren, and my brethren and sisters who have joined this conference by radio, it is a great honour and a grave responsibility to bear one's testimony to this congregation. Yesterday morning, just before coming over to conference, a man walked into my office whom I had not seen for a number of years. I think I shall name him: President Edward L. Clissold from the Hawaiian Islands. We were boyhood chums together; went through grade school together;; were on missions together; and as I shook his hand and felt the strength of those long years of friendship and common ideals, I was singularly impressed with the power of unity; and during the morning session yesterday, as we listened to the message of the living prophet of Almighty God, I was impressed again with his iteration of the need for unity.

We are gathered here together at a particularly significant season, even though it be more or less paganistically celebrated by the Christian world; a season whose significance is genuinely appreciated only by Latter-day Saints. The Saviour not long before he went to his crucifixion admonished the twelve, and then he prayed to his Father in heaven, and among other things he said these words:

Holy Father, keep through tine own name those whom thou hast given me, that they may be one as we are; . . . and for their sakes I sanctify myself that they might also be sanctificed through the truth. Neither pray I for these alone but for them also which believe on me through their words, that they may all be one as thou Father art in me and I in thee, and they also may be one in us, that the world may believe that thou hast sent me; and the glory which thou gavest me I have given them that they may be one even as we are one, I in thee and thou in me, that they may be made perfect in one, that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

Disunity is forever a destructive force whether it be war among nations; whether it be civil strife within the State; whether it be schism with the Church, discord within the family, or even turmoil and conflict within the soul of the individual person; for a man divided against himself can no more stand than a divided house. A society cannot be unified except as its members are one together and except as individually they are one with themselves. The matter of wholeness is essential.

MODERN psychologists have said much in recent years about the integrated personality, and our hospitals for mental defectives are full of persons suffering from conflicts within themselves. They are not whole. It is profoundly significant that this word "whole" is used frequently as a synonym for "health." You remember when the Pharisees saw the Saviour sitting at meat with Publicans, sinners, and so on, they found fault with him, and he told them that the whole have no need of a physician. It is the basic business of the gospel of Jesus Christ to bring about a oneness, a wholeness in the individual, a wholeness collectively among the children of God. I should like to leave this one idea this afternoon in the matter of helping the individual to be whole.

We have heard a good deal about juvenile delinquency, a grave problem; and one of the alarming, particularly alarming, aspects of our present juvenile delinquency is that not so great a percentage of it any longer comes from the broken home. While the broken home is still a tremendous contributing factor, we are alarmed to find out that among the so-called "best families" many young persons are running amuck. I am of the opinion that much of this delinquency is the result of conflicts within the individual souls of the young people. What

An Indissoluble Oneness cont

of parents who actually foster and abet internal conflict in their children? I am speaking of Latter-day Saints, or at least members of the Church, who, through certain Church loyalty, send their children to their church meetings, their Primary and their M.I.A. and their Sunday School; who have their sons go to priesthood meetings and in due course encourage them to receive the priesthood and yet who, in their own homes, do not set worthy examples. In such case, the youngster goes to Sunday School and is taught that he should be loyal to the Church; he is taught the principles of the gospel. He comes home only to find those principles disobeyed in his home. Moreover, the Church teaches him the words of the Saviour, "Honour thy father and thy mother!" Here he is faced with a divided loyalty. If he is loyal to his parents, how can he be loyal to the Church which teaches doctrines and advocates conduct which his parents by their very lives reject?

Many parents, in so simple a thing as keeping the Word of Wisdom excuse themselves sometimes on the basis of social exigency, sometimes on the basis of business exigency. There is only one basis for it and that is either a lack of belief or moral cowardice. No parent would deliberately subject his child to physical suffering. Any parent who would do that we would say is cruel, and yet it is just as much an act of cruelty, and ultimately more damaging, to impale the child on the horns of a dilemma of conflicting loyalties. He cannot be fully loyal to a Church which teaches one doctrine and fully loyal to parents who decline to observe that doctrine. That conflict will be resolved either by the destruction of one or other or both of those loyalties. **We need oneness.**

The Doctrines and Covenants has explained what the human soul is; what the soul of man is. The body and the spirit are the soul of man, and the purpose of our mortal sojourn is to bring about a complete fusion, to bring about an indissoluble oneness, of spirit and body. If parents will live according to the gospel, will send their children to be taught in church organisations and indeed will augment that teaching with teaching and example in the home, then two great forces, the family and the church, will converge upon the individual youngster to bring about a wholeness, a spiritual health, a oneness without which neither happiness nor salvation can be obtained.

* * *

WE have a grave responsibility to establish in our young people righteous hunger. Everyone of us knows that he has hungers for particular foods. Even now, when I'm very hungry the first thing I think of is a big bowl of beans and a piece of new bread and butter. Why? Because as a youngster, every Monday afternoon that is what I got, and now when I am hungry nothing else tastes so good. We hunger for those things we are used to. When we are hungry, we don't think of a bowl of bird-nest soup, though thousands of Chinese do. These boys who have gone out into the service of their country and get away from home and, look about them for a church to go to, hunt up other boys who are members of the Church and get together to meet. Why do they do it? Because they have a hunger in them established for it. "Blessed are they who hunger and thirst after righteousness." That is no mere figure of speech. Those words were wisely chosen. If we deliberately implant righteous hungers in our children, then when they are from under our roof trees they will bend their dearest efforts to satisfy the healthful appetite wise parentage has helped to cultivate. One can hunger for righteousnes just as one can develop evil appetites.

It is my prayer that we shall have the wisdom and the courage so to live that our very lives will be dynamically persuasive examples to our young people of what the Church teaches, so that we may not be guilty of inflicting upon them the agonies of conflicting loyalties, and I ask it in the name of Jesus Christ. Amen.

HANDS ACROSS THE SEA

HOW do you feel when you shake hands with one of our overseas Forces? I am sure in your heart there is a longing to render some service to these men—to stabalize them and fortify them against the evil forces with which they engage.

Many good Saints take these men into their homes and with real love turn their thoughts for a short while from savagery to sanity.

Our department has the honour and, we hope, the ability to go a step further by rendering a service which develops the spiritual nature perhaps as much as any activity in which we can engage. We refer to the ancient and honourable work of redeeming our dead.

Put yourself in the place of one of our members from overseas for a moment. Our young soldier, after bidding farewell to his family and loved ones in U.S.A., arrives in England. On his first leave he looks around at some of the countryside. Perhaps he is in Herefordshire, then he recalls the last instruction from his dad, "Don't forget, son, if ever you get to Herefordshire go to the village of Ledbury, that is where your grandfather came from. There, from the village lasses, he chose his young bride, and soon after hearing the preaching of Elder Wilford Woodruff, joined the Church. He made me promise, son, on his death bed, that I would carry on the work of obtaining the data of his parents and ancestors from that little village in Herefordshire.

"But now you leave for the land of your ancestors, go to that little village, see if you can find the house where your grandfather was born; I have described it often to you. Find out if any of his brothers and sisters have descendants in the village. Go to the little parish church where he was married and get all the data you can obtain from the parish registers. Return home safely to us, son, so we can do the Temple work for our families who have passed on and so fulfil our obligation."

The boy has a few minutes to spare and sees the identical house where his grandfather was born, but as his leave is short he has no time to make appointments with the parish minister for record searching. In his difficulty he writes to the Mission President who forwards his letter to the Genealogical Department for attention.

The young soldier makes an appointment to visit our office and soon he is seated explaining the family pedigree as far as he knows. He confides in us that very soon he expects to be drafted overseas and is overjoyed when we assure him that we exist for the purpose of helping our members to solve their genealogical problems.

The boy moves over to France and we get busy with the problem. It really is not difficult and due, no doubt, to the prayers of those interested, an excellent pedigree is compiled within a short time.

We next hear from him in a letter headed "France." He instructs us to forward any material to his parents in the U.S.A. for safe keeping. The story closes with a warm letter of thanks from the young soldier, followed, some months later, by a letter from his grateful parents describing the joy they received in doing Temple work for the people whose names were collected in England.

The soldier has tapped a stream of never-ending joy in doing this vicarious work. He has developed spiritually. Little fear of him ever forgetting his Church teachings now he has this close link with his worthy forefathers.

We feel that our department has "rendered service," and besides helping develop the Kingdom in the World of Spirits, we have anchored a lonely soul to the Gospel.

J.R.C.

RELIEF SOCIETY

STEWARDSHIP

"Stewardship" means having charge of another person's property. Such a position puts one on his mettle. At any time the owner himself may demand a reckoning and require explanation of any deficiencies or adverse balance. Do we ever stop to think the Master has given us stewardship over our lives, that He expects us to avoid frittering them away? Do we realise that He will call us to account for the talents with which He has blessed us? Should they not be bright with use instead of rusty through being long buried? "If only I were rich," we say, "what a great deal of good I'd do." Perhaps! How are we using the gifts we have? That family of yours and mine—God's children remember. Are its members being trained to follow His ways?

Suppose any should fail to reach the Kingdom through my neglect—or yours; and what about the wealth of opportunity for doing good, for kind thoughts, words and actions. How much of this do we neglect?

All stewards, whether slothful or industrious, contented or envious, must sooner or later give a full account of their stewardship to their Lord and Master..

With these thoughts in view may we quote some words from one of our hymns?

"And men themselves belong to Me
They hold from Me a lease
Of health and strength, and even life,
Which at My word may cease."

The saints have learned a purer faith:
They own the Lord's just claim;
They're stewards o'er what they possess,
And hold it in His name.

To those women who hold office in Relief Society comes a challenge. How are you going to face up to it? Even the less interesting aspects of this work such as compiling reports, is a stewardship as if you were at the head of the organisation.

If we are to bring to the notice of the people outside the Church the good work we Relief Society Sisters can do, then we must make the most of the opportunities which come our way. Here then is an opportunity for each Branch to shine. The little things count much in the perfecting of the whole. We should like to see as many Relief Society Sisters as possible take in an extra Magazine for one year and make a gift of it to some friend or neighbour. We should like each Branch and District Relief Society activity reported to us so that we can use our page in the Star to the best advantage and as an incentive to bring Relief Society in this Mission to the front.

We should like to have one hundred per cent efficiency in the reports for the new Relief Society year.

Sheffield District Relief Society presented a very good sale of work on Saturday, September 9, to open their District Conference, which proved a great success. The proceeds amounted to over seventeen pounds. A very worthy effort. Carry on the good work, Sheffield!

Of Conferences already held this season, reports received from each Relief Society show poor attendance but a good spirit. We say to those faithful few, "Carry on, Sisters! You are doing the Lord's work and will receive in due time that which we all wish to hear, 'Well done, good and faithful servant. Thou has been faithful over a few things; I will make thee ruler over many things.'"

Sincerely—Your Sisters in the Gospel.

FLORENCE B. DUNN, President.
DORA SMITH, Secretary.

MUTUAL IMPROVEMENT ASSOCIATION

GLEANER PROJECT 1944-5

"TREASURES OF TRUTH"

"THE TREASURES OF TRUTH" book has been a Gleaner project since 1930, and the M.I.A. Board are planning to incorporate a "Treasures of Truth Book" competition into the M.I.A. Convention of 1945.

All Gleaners are asked to put forth their best efforts in the making of individual books. Gather your faith—promoting stories; learn of the lives of your ancestors and friends, and put these with your personal experiences and inspirational items of all types into a "Treasures of Truth" book.

Get together, you artists, editors and bookbinders, and work upon the ideas contained in the various headings of the Sections: "My Kin," "My Friends," "My Hobbies," "Days of Remembrance," "Sacred to Me," "My Inspiration," "Family of Mine," "New Horizons," etc.

Be original in the binding, decorating and illustrating of your book. Try to think of other, in preference, or additions to the titles suggested. Start **now**, so that you and your friends and even the generations to follow may enjoy the fruits of this very pleasant labour.

There are many fine suggestions offered in the current M.I.A. manual—try to follow them out, and add many others.

Now, Gleaners, let's produce some really "bumper" "Treasures of Truth" books. Let us work hard to win honours for our branches and districts in the coming convention.

"GO TO IT"

RUTH WILLIAMS,
2nd Counsellor, Y.W.M.I.A. Board.

BRITISH MISSION

The semi annual Conference of the Newcastle District was held at Sunderland on Saturday and Sunday, 7th and 8th October. President Hugh B. Brown, Sister Eda Longbone and Sister Edith Russell represented the Mission Office. President Short and his counsellors were in charge. A very excellent programme was given on the Saturday evening, and well attended, and inspirational services were held on Sunday at the Chapel in Sunderland. President Brown remained in the District for one week, visiting all of the Branches and holding meetings at Shildon Gateshead, South Shields, Carlisle, Hexham and West Hartlepool.

Bristol District Conference was held at Bristol on Saturday and Sunday, October 21st and 22nd. An interesting programme was given on Saturday evening in the Branch Hall, and Sunday meetings were held at the Co-operative Hall. There was a good attendance of Saints and Servicemen and a very fine spirit prevailed. The Hanham and Bristol Branches were amalgamated and will in future hold their services at Bristol under the presidency of Brother Henry E. Neil and Brother Albert Perry as first counsellor.

PERSONALS

BIRTHS AND BLESSINGS

WILLMOTT.—A son was born to Brother and Sister A. J. Willmott of the North London Branch, North London District on 23rd August, 1944, and given the names of James Alfred.

JOHNSTON.—The infant daughter born to Brother and Sister William Johnston of the South Shields Branch, Newcastle District on 23rd July, 1944, was blessed on 6th August, 1944, by Elder Evan Skeen (U.S. Army), and given the name Lorraine.

ASTIN.—On 20th August, 1944, a son was born to Branch President and Sister Edwin R. Astin of West Hartlepool. He was blessed on 3rd September, 1944, by his father and given the names of James Nephi.

FRASER.—A daughter was born to Pte. and Sister Edgar E. Fraser of the Norwich Branch on 19th July, 1944. She was blessed on Sunday, 20th August, 1944, by Branch President Alfred F. Woodhouse and given the names Adrienne Marjorie.

DYSON.—To Elder William Harry and Sister Mary Tillie Reid Dyson, a daughter on 3rd September, 1944, who was blessed at the Sparbrook Branch on Sunday, 24th September, 1944, by her father, and given the names of Heather Elizabeth.

MARRIAGES

POPPY—HARTY. — The marriage of Sister Lily Florence Poppy and William David Harty took place in Norwich Branch Chapel on Saturday, August 5th, 1944. Mr. Harty is a member of the U.S.A.A.F. Brother Albert A. Cole, of the District Presidency, performed the ceremony.

HAMILTON — MADSEN. — Sister Hannah Hamilton (née Graham) and Brother J. Madsen (both of the Gateshead Branch), were married in Sunderland Chapel on Saturday, September 9th, 1944, by President F. W. Oates. The ceremony was followed by a reception and social evening.

COLLINS—BUCHANAN. — On 23rd September, 1944, the marriage of Elder William Lyons Buchanan and Sister Lois Collins took place at the Handsworth Chapel, Birmingham. Elder Norman Dunn performed the ceremony. Both bride and groom have performed a full-time mission. After the ceremony a grand dance took place in their honour at Conway Road Schools.

ERRATTA

In the September issue of the Star the name of the son born to Brother and Sister Pickles of the Nelson Branch was stated to be Rennick Lomas. It should have read, Derrick Lomas. We regret the error and trust that the facts are now correct.—Editor.

★ ★ ★

Brother Harry Taylor, husband of Sister Winifred Taylor, of the North London Branch, has safely returned home after being a prisoner of war in Italy for over three years.

A MISSIONARY THANKS YOU

Elder William Wright of Sunderland, who has just completed a year in the Mission field, has written to the Editorial Office of the Star to ask if he may use its columns to thank those saints who have generously assisted and supported him during the period of his missionary labours.

We are glad to do so, Brother Wright, and may we wish you God-speed as you return to your loved ones.

SOME SENTENCE SERMONS

of President Heber J. Grant

MANY times the very things that to me at the time of their occurrence seemed most hard and contrary to justice and reason have in the course of time proved highly satisfactory and of great value.

There is nothing on this earth that brings so much satisfaction and comfort as the knowledge that we are in the line of our duty no matter how hard the duty may be, and on the other hand I know of nothing that brings so much sorrow and so many regrets as failing to do what we know to be our duty.

From the time I was a young man, it has been my hope that my Father in heaven would never give me money unless I should be able to do good with it.

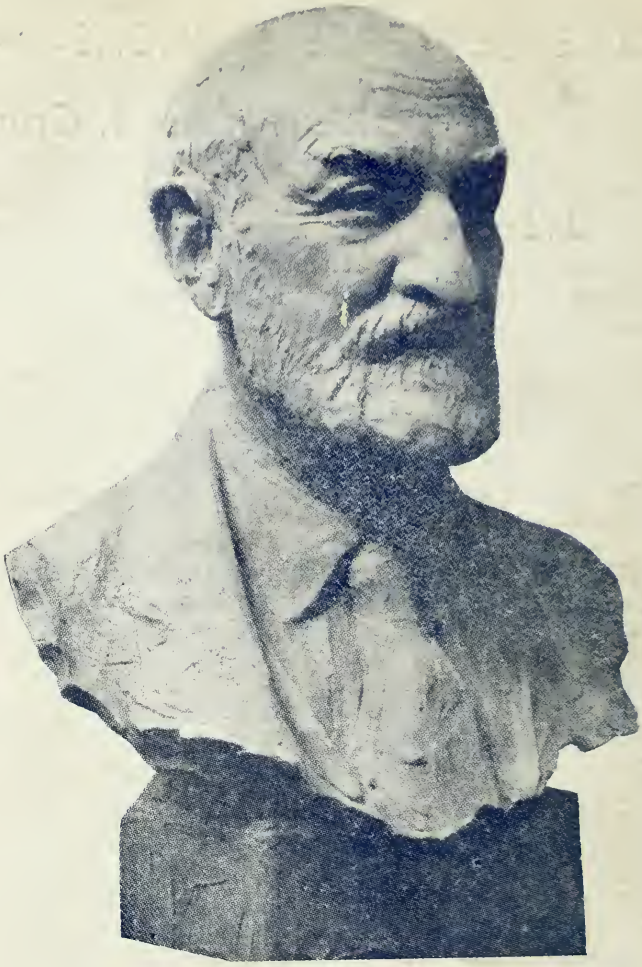
My faith is such that I could lay down all that I possess rather than ever depart from the Latter-day work. I value all things as nothing in comparison with having the Spirit of God to guide me.

I hope never to form an opinion or say anything against anyone without hearing both sides of the story.

The minute a man stops supplicating God for his spirit and direction, just so soon he starts out to become a stranger to him and his works. When men stop praying for God's spirit, they place confidence in their own unaided reason, and they gradually lose the spirit of God, just the same as near and dear friends, by never writing to or visiting with each other, will become strangers.

I hope and pray earnestly from day to day that I may continue to live worthy of the love and confidence of my brethren and of all good and honest men.

We should all pray that God may never leave us alone for a moment without his Spirit to aid and assist us in withstanding sin and temptation.



HEBER J. GRANT

BORN NOVEMBER 22nd 1856

SEVENTH PRESIDENT
OF THE CHURCH OF
JESUS CHRIST OF
LATTER-DAY SAINTS

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